

ISSUES & EVENTS

September 24, 1970, Volume 2, number 2

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food services

it's a trying business

Food services may crumble, at least that is the most pessimistic view of the Food Department's new general manager, Jim Gowland. Only last August, the Food Services Task Force bristled with enthusiasm, saying that it was "convinced that Food Services can continue to fulfil its role provided imaginative policies and leadership are provided."

The task force, made up of the two student association presidents, the new general manager, the assistant vice principal (administration) and a faculty member, did make a number of recommendations, one of which was that the department break even, notwithstanding last year's deficit of \$23,000. This Jim Gowland confidently expected to do.

Until last Tuesday. "I didn't know till last Tuesday that the imputation charges (space rental) were going to be increased from \$46,800 to \$94,000 and this with no previous consultation and four months after the year began," Gowland said. "We could finish up with a deficit of \$48,000 this year. If that stands, frankly, I don't see much future for the department. Much more consideration has to be given to the whole structure before the department can attain any degree of viability," the general manager suggested.

Gowland hopes the Task Force's bank of imaginative ideas works. One is to have the cafeteria become a holding company which, in theory, would permit the food services department to open up a food concession at Man and His World where profits could be turned back to the cafeteria to cover losses. "It has the added advantage of giving students summer jobs," he said. But this idea is still being studied.

Another suggestion is that the cafeteria acquire a restaurant permit which entitles the department to serve beer and wine. After repeated attempts to secure a liquor permit, Gowland doubts the possibility of getting one, at least in the immediate future. "I'll be going out on the limb a bit, but I would say that we could, I think, get a restaurant licence before the end of the fiscal year," he said.

The liquor laws would have to be enforced, to a tee, Gowland said, because it only takes an inspector, one visit in which to find an under-aged drinker and the licence will be revoked. So the drinking section will have to be divided off from the main dining area where, Gowland envisages, a person will be assigned to check all ID cards.

But why are these problems, at least on the surface, so peculiar to Sir George? For one, Gowland said, other universities like McGill and the University of Montreal, raise their prices with a minimum of discussion. At McGill, prices were raised 20 per cent across the board this year. At both the other universities, students have a food services charge tacked on to their other fees. "Since we opened in 1966," Gowland said, "our prices have remained the same for 90 per cent of the items, yet the cost of food and salaries goes up every year."

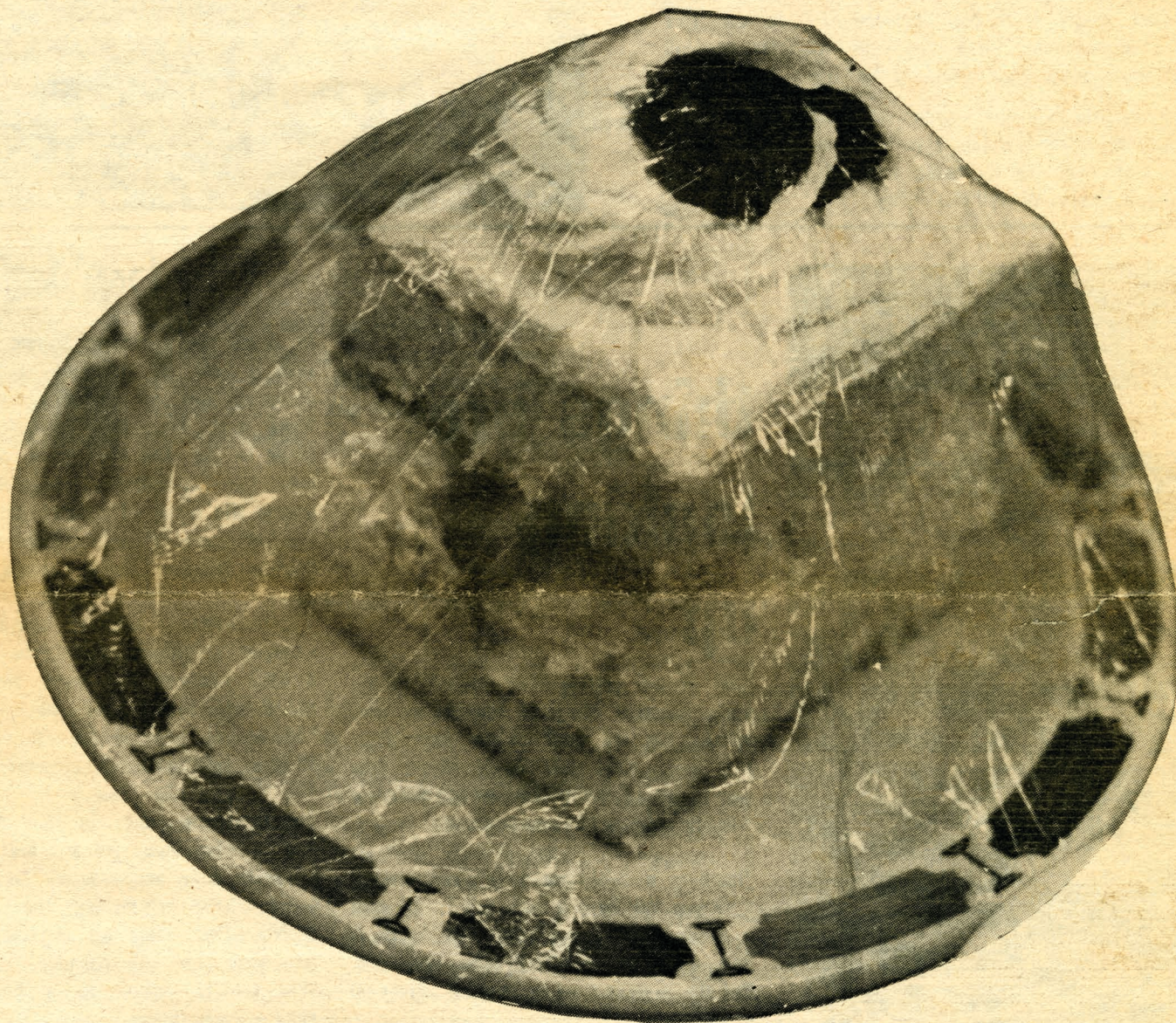
"The Food Services Policy Committee only want to make sure that I break even and that prices aren't raised. But they aren't interested in the details about how I'm supposed to do this," Gowland insisted.

Another problem comes with the summer break when revenues go down while expenses, though down a little, still produce large deficits. "Last August, we received

about \$10,000 in revenues which was just enough to cover salaries alone, never mind the food and other expenses." And for fear of losing his senior staff during the summer slump, Gowland has to keep the ship going. Again, unlike McGill which employs a catering service during the winter session and closes down operations during the summer.

Another in the long list of food services problems is following up the recommendation that no crockery and cutlery be removed from the dining area. With pilferage and loss, the replacement bill comes to roughly \$8000. To have the staff to guard all the exits, Gowland says, would cost about \$20,000 a year. "Sometimes the cure is more costly than the disease," Gowland suggested.

Little things like card playing in the cafeteria are cause for apprehension, if the cafeteria is to be a going concern. "The space is being used as a library, card pool, you name it, they're doing it," the general manager said. But do the imputation charges take this into account? How are you going to enforce the no card playing rule? "I have to say that the kids have been good this year - they've stopped when I've asked them to, but they could just tell me to jump in a lake and there's little I could do."



But, if the imputation charges stand, Gowland feels that the prices will have to be increased. And increasing prices in this trade can be a tricky thing. "Last year we increased the prices on all hot foods by five cents, and we lost revenue. If prices are raised, people will look for a substitute," Gowland said. So the problem is finding an item that doesn't have a substitute, like french fries. Raise the price of french fries at Sir George by one cent and cafeteria revenues have increased by \$10,000. "That shows you how people eat french fries around here!" Gowland said.

But take cheese sandwiches at 25 cents. If the price was increased to 30 cents, the increase in revenue would only come to about a dollar a day since sales usually do not exceed 20 a day. "So this only comes to five dollars a week and we're talking in terms of thousands of dollars," he said.

The University, Gowland conceded, could turn the cafeteria into classroom space and close it down. "But what would they do with the quarter of a million dollars worth of kitchen equipment? You can pick up used equipment for a song - they probably wouldn't get much more than \$40,000 for it," Gowland said.

The General Manager should have a better idea on what the cafeteria's future is when he goes to argue his case over the increased imputation charges with Controller Henry Worrell this Friday.

food services



things are looking up

"Are people getting their books?" Bookstore manager Margaret MacMurray was asked. "To the best of my knowledge, they are. I hope so." But to those who aren't getting what they want, the new manager offers a few explanations.

"Running a bookstore is a very difficult business. We have a large job to do with a small staff," she said. The staff is half what it was last year, she said. But the problems go far beyond personnel difficulties.

Book orders, all the way from the original faculty request to reaching the bookstore, are constantly threatened by one link in the chain fouling up. For one, out of print books are ordered; if it's not that it's a mail strike causing delays and in some cases loss of orders; if it's not the mail strike, it's an instructor ordering a book which is NCR (or broken down into English, no Canadian rights). And of course the inevitable: instructors failing to place orders.

"Some don't realize that we just can't draw books out of the air," Miss MacMurray said. "It should be pointed out to certain professors that we have summer sessions immediately followed by the winter term and we're running all year round," she said, somewhat exasperated by late orders.

The bookstore's policy on the buying and selling of used books is simple. They buy as much as can be sold. This is a marked departure from past practices

bookstore

in which the bookstore bought far more than it sold. So the new manager has corrected this by cancelling this Fall's 'book buy'. Miss MacMurray is sympathetic to the used book trade, particularly with the sky-rocketing publishing costs, largely the result of inflated paper, printing and transport prices. "But our prices have not changed," she maintained.

The bookstore's revamped location in the enlarged paperback store, she said, is a little cramped but much better than the Bishop Street store which, she felt, had a bad physical lay-out, inadequate storage facilities and a poor location.

The Bookstore policy has laid down the line on what items are and are not sold: no more beer mugs, waste baskets and windbreakers brandishing the inevitable SGWU. "I'm selling off as much of the left over stock as possible," she said. "I'm terribly partial to a book store and I mean *bookstore*."

Miss MacMurray is partial to bookstores. She's been in the trade for 30 years, twenty-six of them spent at the University of Toronto's book store. "But," she says, "I was in a big, fat comfortable rut." So in 1966, after repeated requests by Controller Henry Worrell, she came to Sir George. Her reaction on arriving as Book Department Manager was what she anticipated. "I knew it was going to be a challenge, it's been all of that."

It's no secret that Miss MacMurray is happier now that she is manager but the prospect of her settling down into a 'comfortable rut' is slim: "I've wanted so badly to have a really good bookstore," she said. And like a theatre director trying to put his cast into shape, she plans with equal zeal to make the bookstore into a '*bookstore*' once she has cleared up past mistakes. But Miss MacMurray wants to hear from students who aren't getting what they want: "I'd rather know what's wrong so it can be corrected," Miss MacMurray said.

registration

two ideas

The following contains some preliminary recommendations in the Registration Task Force interim report to the principal, to be discussed at Friday's University Council meeting.

1. As firm a timetable as possible is the basis of any effective registration procedure. It is essential that Faculties submit their Day and Evening timetables for the 1971-72 academic year to the Registrar by January 1 1971 to allow enough time for subsequent stages of the procedure. Such timetables should be based on available projections of enrolment and present staff, and should include where possible the name of the instructor. They should also contain full information, including maximum enrolment, about classes, labs and conferences, information developed in awareness of the demand that each department is likely to face for honours and majors. University Council is therefore requested to endorse a particular requirement that timetables be prepared in the form described above, and submitted to the Registrar by January 1, 1971.

2. Our studies have made it clear that a lack of identified central authority in some Faculties with regard to the nature and conduct of courses has contributed seriously to the confusion which occurred during Registration. This has been related to such matters as the limits set to the size of classes, the arrangement and timing of classes, conferences and labs, the scheduling of classes which overlap the regular time blocks. It is therefore important that each Faculty clarify where authority lies within a faculty, both for the preparation of the timetable and subsequently. The Registrar will then be able to rely on a single individual as his direct contact with a particular Faculty.

stanley french on

VIOLENCE



Under what conditions, if any, is it legitimate to resort to violence in the pursuit of political-social goals? Marcuse's claim seems to be that, where evil cannot be fought by any other means than evil, then the use of evil to fight evil is justified. Very few people would hold that one would not be justified in using violence in self-defense, given that no other alternative exists. When it is kill or be killed, most of us would kill.

Violence and intolerance first appear justified when the alternative is castration or cremation. But what about exploitation, and the deprivation of human rights? If I am exploited by my employer, I can look for a new employer. But what if no one else will hire me, if jobs are hard to get, if my family will starve? What if I have been wilfully undereducated by society, and cannot readily find another job? What if most employers turn me down because I am a visible minorite?

If such were the patterns of one's existence, and if such were the common experience of those with whom one shared visibility, would one not reach a point where violence and intolerance appeared the more honorable path? The lesser of two evils? I think so.

It is commonly held that violence is sometimes justified when it is performed in the execution of one's duties as defined by the state or by some other legitimating government body. Thus, if one is commanded by one's state in time of war to kill enemy soldiers, the majority of people regard this form of violence as justified.

The state may order you to kill the enemy, or to restrain him by violence if necessary, or perhaps even to torture him in order to acquire information. Even here, there frequently are subtle distinctions: e.g., it may be held to be illegitimate to do violence to enemy non-combatants, except (say) by accident in the case of impersonal bombing. Or it may be held that certain forms of torture are legitimate, while others are not. Similar remarks may be made concerning police violence. The law generally permits a policeman to use violence, but only under certain circumstances. As a general rule, he may resort to violence in order to stop violence, but he may not initiate violence. When violence is being done to property, the policeman may initiate violence against the human who is threatening the property. Again, when police violence is said to be legitimate, it is said to be so by virtue of obedience to the law.

Is it possible to justify "legal" violence, or violence in accordance with the law? Before I attempt to answer this question, I should mention a view which seeks to answer the question by avoiding the question. The claim is sometimes made that the word 'violence' should not be used to describe acts, such as those mentioned above, that are performed in accordance with law. Where the law permits or encourages the destruction of life or property, this is not 'violence'. The word 'violence' is properly applied only to acts of destruction which are contrary to law.

Thus the demonstrator hitting the policeman is being 'violent', the policeman hitting the demonstrator

is not, at least under certain circumstances. The racist who acts within the law is not being 'violent'. This tack is analogous to the claim that capital punishment is not murder, and the hangman is not a murderer. If I hang my neighbour, that is murder; but if the state calls me 'hangman' and commands me and pays me to hang you, that is not 'murder'.

If we generalize all of this, it seems that, in at least some cases, an act X, considered abstractly, is neither right nor wrong. X is right when the law permits or encourages it, wrong when the law forbids it. X is right when done by a policeman, but wrong when performed by a demonstrator. We may even mark this distinction by using different words for X, so that where X is permitted or even encouraged by law, we refer to X as 'A', and where X is prohibited by law, we refer to X as 'B'. The killer commits 'murder', the soldier 'defends the Asian people', and the hangman performs 'capital punishment'. The policeman uses 'forces', while the demonstrator uses 'violence'.

How has political theory attempted to justify this apparent double standard? In a democracy, it is argued, the citizen is both law-giver and law-obeyer. Since he participates in the creation of the laws, the citizen submits to his own will when he obeys the laws. On this view, violence is a use of force proscribed by the laws created by all the citizens of a genuinely democratic state. In order to justify an illegal or extralegal act, one would have to show that the government is illegitimate, or that the commands of the state are not expressions of the will of the people.

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I shall discuss democracy in greater detail in the following chapter. For the present, it is perhaps sufficient to say that this classical argument breaks down both in theory and in fact. The argument is unconvincing in theory because, as everyone knows, the majority of citizens may be wrong, and the minority right. Nor does the citizen as law giver and law-obeyer give up his right to "self defence".

Whereas Socrates was willing to co-operate in his own legal but immoral execution, the victims of racism and exploitation are no longer willing to sacrifice themselves for the good of an evil state.¹

I am predisposed to regard all acts of violence, whether sanctioned by law or not, at first sight wrong. This is my predisposition; but as a philosopher, I reject my own view. From the point of view of philosophy, it has become clear that one cannot say of any act, X, that it is always right or always wrong. In order for X to be always right (or wrong), it would be necessary to have demonstrable, universal moral laws. But God is dead, and moral and political laws are not scientific laws; indeed, they could not be, since one can choose to ignore non-descriptive laws.

Violence is neither always right nor always wrong. But may one say, then, that violence is right or wrong depending on the circumstances? Is an act of violence right when it has legal sanctions? Is an act of violence right only when one belongs to an exploited visible minority in a racist society?

If I understand Marcuse correctly, he holds that violence is always wrong, but that "when society is in extreme danger", it is right for the exploited visible minorities to fight violence with violence. In North-american society where white is right, it is justifiable to employ violence to bring about a state of "true tolerance".

I have argued that no act is "always wrong"; and hence Marcuse's P is false. Furthermore, Marcuse's P and Q are blatantly contradictory. If violence is always wrong (P), then how can it be right when resorted to by exploited visible minorities (Q)? It seems that today a remarkable number of revolutionaries have absorbed and are acting upon proposition Q, i.e., that violence is sometimes right and sometimes wrong. What philosophical difference is there between the claim "it is right to throw stones at the pigs" and the claim "it is right to shoot the demonstrators"? In the muddled thinking of many of today's revolutionaries, violence on the part of the soldier or policeman is generally (or always?) wrong; but violence against exploiting majorities, racists, or WASP's, is sometimes, (or always?) justifiable.

My tentative conclusion is that those who speak in Marcusean terms are not expressing a well thought-out moral claim; but rather, they are expressing righteous anger and justifiable frustration. Any human who is exploited and/or treated as sub-human has ample justification for anger. Although the

empathetic anger of the WASP is nowadays regarded with suspicion and scorn, I too feel this anger. Thus, while I acknowledge that the use of violence is sometimes justifiable, sometimes understandable, sometimes right, I reject the extreme claims and sweeping judgements of Marcusean revolutionaries. When is an act of violence justifiable?

Where violence is based upon factual error or irrational prejudice, or where a non-violent human life is in danger, then protective violence is almost certainly justifiable. Hitler and his followers, though acting legally, acted violently on the basis of false and/or prejudicial views concerning their victims, and protective violence was justified to stop the violence being done.

I think also that one may say that defensive violence is morally justifiable when all avenues of non-violent reaction have been attempted and found ineffective. When Jews or French-speaking Canadians or blacks or Amerindians have reacted to violence with non-violence, and when this non-violence has proven unsuccessful, then violent defense is all that remains.

The great difficulty lies in attempting to determine when the conditions are such as to warrant violence. Marcuseans take a gross view, and have decided that present conditions warrant violence. Those who destroyed the computer on February 11 at Sir George Williams University, and who were willing also to destroy the main building of this University, also took a gross view. That is, their spokesmen said such things as, "Canada is racist. Montreal is racist. The racists must be taught a lesson". I agree that there are many - far too many - racists in Canada and in Montreal, but acts such as the destruction of the Sir George Computer harm the innocent as well as the guilty. Marcuse also, apparently, is willing to harm innocent and guilty alike. When a revolutionary places a bomb in a public building, he too fails to distinguish between innocent and guilty. When defensive violence is justified, surely it is right only to hurt the guilty.

Many revolutionaries today will answer that "all haves are guilty". This view is as stupid as any other racist remark. Since the majority contains innocent as well as guilty, defensive violence must be restricted to the guilty. To do otherwise is to adopt standards morally indistinguishable from those of the repressing majorities.

Thus the question when to employ defensive violence is the most vexing of questions. The non-violent approaches of Socrates, Christ, Ghandi, and Martin Luther King, appear to be morally preferable. But there is no human act that is always wrong.

Fighting evil with evil is sometimes justified, as we would all admit in the case of Auschwitz. The problem is to decide when, under what extreme circumstances, evil retaliation is justified? The ever-present danger is that unwise men and fanatics will abuse this limited right.



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IS REVOLUTION WARRANTED?

In the previous section I tried tentatively to answer the question, if Marcuse's pessimism is warranted, if the aspirations of the visible minorities are hopeless under existing conditions in society, then is revolution, violence and intolerance on the part of the visible minorities morally justified?

My answer to this question was a qualified yes. Marcuse assumes that the revolutionary will inevitably act with more wisdom than the repressor. I regard this as highly questionable. Often it seems the victims make the same errors as their enemies. Hence I argue that the victims may resort to violence, but only in certain clearcut circumstances, and when they avoid the sins of the sinners.

Now I wish to ask whether Marcuse is correct in this assessment that Northamerican society has passed the point where one may hope for tolerance and justice? If we find that this question cannot be answered with any degree of assurance, then it will follow that Marcuse's dogmatism and that of other extreme radicals is unwarranted.

The case against Marcusean pessimism, if there is one, appears to lie in the fact that there are still a few sane voices crying in the wilderness. Typical of this admittedly diminishing group of sane leaders are Malcolm X and Pierre Elliott Trudeau.

Any Northamerican who has not read *The Autobiography of Malcolm X* is inviting the apocalypse which threatens the continent. During his lifetime, Malcolm X's philosophy develops from ignorance through unmitigated hate to mitigated love.

Hatred: "Unless we call one white man, by name, a 'devil', we are not speaking of any *individual* white man. We are speaking of the *collective* white man's *historical* record. We are speaking of the collective white man's cruelties, and evils, and greeds, that have seen him *act* like a devil toward the non-white man. Any intelligent, honest, objective person cannot fail to realize that this white man's slave trade, and his subsequent devilish actions are directly responsible for not only the *presence* of this black man in America, but also for the *condition* in which we find this black man here. You cannot find *one* black man, I do not care who he is, who has not been personally damaged in some way by the devilish acts of the collective white man!" ²

Near the end of his life, while visiting outside of North America, Malcolm X comes to the realization that men need not exploit each other, that men of different colours and languages can live by love and respect.

Why black nationalism? Well, in the competitive American society, how can there ever be any white-black solidarity before there is first some black solidarity? If you will remember, in my childhood I had been exposed to the Black Nationalist teachings of Marcus Garvey -- which, in fact, I had been told had led to my father's murder. Even when I was a follower of Elijah Muhammad, I had been strongly aware of how the Black Nationalist political, economic and social philosophers had the ability to instill within black men the racial dignity, the incentive, and the confidence that the black race needs today to get up off its knees, and to get on its

feet, and get rid of its scars, and to take a stand for itself.

One of the major troubles that I was having in building the organization that I wanted - an all-black organization whose ultimate objective was to help create a society in which there could exist honest white-black brotherhood - was that my earlier public image, my old so-called 'Black Muslim' image, kept blocking me. I was trying to gradually reshape that image. I was trying to turn a corner, into a new regard by the public, especially Negroes; I was no less angry than I had been, but at the same time the true brotherhood I had seen in the Holy World had influenced me to recognize that anger can blind human vision.

Every free moment I could find, I did a lot of talking to key people whom I knew around Harlem, and I made a lot of speeches, saying: 'True Islam taught me that it takes all of the religious, political, economic, psychological and racial ingredients, or characteristics, to make the Human Family and the Human Society complete.

Since I learned the truth in Mecca, my dearest friends have come to include all kinds - some Christians, Jews, friends who are called capitalists, Socialists, and Communists - some are even Uncle Toms! My friends today are black, brown, red, yellow, and white.' ³

If evil triumphs, then some men will retaliate with evil, for the sake of justice. Malcolm X shared the view that violence may be necessary in the face of violence; but he came to see and to hope that such would not be necessary. The same cautious optimism may be found in the writings of the present Prime Minister of Canada: "What worries me about the fact that five million Canadians of French origin cannot manage to share their national sovereignty with seven million Canadians of British origin, beside whom they live and who they know, in general, have no fleas, is that this leaves me precious little hope that several thousand million Americans, Russians and Chinese, who have never met and none of whom are sure that the others are not flea-ridden, will never agree to abdicate a piece of their sovereignty in the realm of nuclear arms". ⁴

I have argued that Marcuse's pessimism may not be warranted; and I have argued this on the basis of the fact that there are still a few sane men. But who are the sane men? Malcolm X, Martin Luther King, John and Robert Kennedy, Pierre Elliott Trudeau, James Baldwin. Four of these are assassinated victims of the civil war.

The above is an extract of philosophy prof. French's paper presented to the Fifth Annual Meeting of the Canadian Peace Research and Education Association, in Winnipeg, on June 5, 1970, at the Conference of Learned Societies.

1 R.P. Wolff, "On Violence", *The Journal of Philosophy*, vol. LXVI, no. 19. (October 2, 1969), pp. 601-615.

2 Malcolm X, *The Autobiography of Malcolm X*. London: Penguin, 1965. p. 371.

3 The Autobiography of Malcolm X, p. 493.

4 P.E. Trudeau, *Federalism and the French Canadians*. Toronto: Macmillan, 1968. p. 158.

THE COMMUNITY

second of a series by
R.W.G. Bryant, geography

Last week, I wrote that the urban problem is basically that of the community. Let us examine this proposition in more detail. There is a mountain of literature on the subject.

The modern great city, whether or not it has long historical antecedents, exists as an economic unit, where people earn their living. It is not laid out, as cities in history often were, as monuments to the political and military power of some potentate or others. It has grown usually with a minimum of control. Stockholm has developed in accordance with a series of master plans, since the 19th century - Amsterdam likewise. But those are rarities among big cities of today.

In North America, the pioneer land surveyors generally slapped down the standard grid iron street layout, regardless of whether or not it suited the site. They mostly lacked either the imagination or the equivalent to do anything else. Building just "happened", along the street lines, without benefits of any overall plan. We are stuck with the results. Economic forces set up a pattern, varying little in principle from one North America city to another. In the middle is the core - high density and high land values - in a "hen and egg" relationship. Buildings rise high because land is costly, and land is costly because buildings rise high. Both phenomena derive from the need for concentration of activities, commercial, administrative, cultural, and so on.

Hence, in the core, the beating heart of the city, renewal and development are automatic, because there is profit in it.

Land attracts its "highest and best use", to use the jargon of the real estate people. Old buildings are replaced by larger and newer ones. The process is

evident, right here in Montreal. Whether or not the "highest and best" economic use of land produces the highest and best use from the viewpoint of the community, is another question. The Milton-Park tenants' group have their own views on that, in re Concordia.



Generally, the core is surrounded by a collar of rundown decaying buildings - the "gray" or twilight zone. Our own Little Burgundy is a good example, but in Montreal the "collar" is broken by the mountain and the river. In these areas, the profit motive simply does not operate to produce anything like a socially desirable result-hence, publicly financed urban renewal, "Les Habitations Jeanne Mance", Regent Park in Toronto, and so forth. The Noble American tribal fetish of home ownership pro-

duces an odd attitude of mind towards public housing. The hard fact is that for a very large segment of the population, incomes are simply not adequate to secure good and sufficient housing. Therefore, housing has simply got to be supported by the taxpayer in one way or an-

and the Netherlands they do things rather differently, but even better. They realised long ago that housing is too important to be left to the hit-and-miss working of "free" enterprise.

The city is in fact divided into a number of ghettos. There are the ghettos of the slums and the grey zones - there are the ghettos of tacky-tacky boxes on the outskirts. In between, there are all sorts of identifiable chunks of urban tissue.

They don't hang together. The city doesn't function as a unit - witness the endless hassles between cities and suburbs. In Philadelphia for example, well-off folk live in the surrounding counties, carefully zones to exclude any but Waspish types. Yet there is also a lot of industry in the suburbs, which can't be operated solely by executives. So the lower-paid workers have to commute out from the city ghettos. There'd be hell to pay if one tried to build low-cost housing in prosperous suburbs - more like a hornet's nest than a wasp's nest. There was a helluva ruckus in Cicero, near Chicago, on that very issue.

The city, as is, might seem to an impartial observer from another planet to be carefully organised in such a way as to be as costly and inefficient as possible. Of course, the truth is it mostly isn't organised at all in any coherent way. On the force of it, it performs an economic function and ought to be an economic unit. Is it?

It has been reckoned that if each car were shorter on the average by 18 inches, there would be 80 miles of extra street available in New York. Yet we still go on producing great porky cars with fancy names. Barracuda my foot - who ever heard of a car called the Flying Codfish? How if a city were to pass a simple bye-law, insisting that

all taxis should conform to urban specifications - you'd get a special breed of very compact urban taxi, as in London or Rome. But no, against all common sense we insist on operating great fat-assed taxis, with the luggage-boot sticking out behind, when it ought to be on the roof.

Pollution and transportation are well-aired issues. We spend a packet of money on cars - a small fraction of which would suffice to build and run effective subway systems. Hence, big cities across the world, Milan, Frankfurt, Stockholm, Madrid, either have or are busy a-building or extending their subways. It is only in North America that the superstitious notion still lingers, that the automobile is a sensible mode of urban mass transportation. I'm all for Doug Fullerton's notion (he is the chairman of the National Capital Commission) that cars should be banned from downtown Ottawa - all of it. If cities were to charge motorists the full going rate for the space they occupy downtown (say 300 square feet, and any real estate man would price that, at Ste-Catherine or Beaver Hall Hill rates for land) - the downtown traffic problem would disappear overnight. Most car owners would have a fit if they knew exactly how much of a hidden subsidy they are getting, when using cars downtown.

Never in all human history has the human backside occupied more expensive space, as when the owner of that backside is driving his car downtown at rush hour.

In a democracy, it would be politically unfeasible to unrig the rigged market for car space. A very reasonable alternative is thus to have free or very heavily subsidised public transportation - and have it but good. Subways are not for slobs. ■



Tenure and some possible improvements

Rolly Wills is assistant professor of quantitative methods in the Faculty of Commerce. Professor Wills is tenured and eligible to sit on the Commerce Faculty tenure committee.

Do you think tenure serves a purpose?

Tenure does serve a purpose, by protecting the faculty member from, say, the arbitrary dictates of a single individual. For example, if it were left up to one individual whether it be the vice-principal or the chairman of the department, or the dean of the faculty to award tenure, then one would run into the problem of having an individual's fate being decided by one person. Here, one can see the various implications that can arise if for example there is a personality conflict. Well, regardless of how good the professor happens to be, he might or may or may not be given tenure. So, I think here you have a built-in protection against a man being arbitrarily dismissed.

However, I personally feel that this should not mean that the professor, therefore, is allowed to stagnate. What I would like to see in the entire tenure deliberation is that the University, at any time, can have a tenured member come up again for consideration. In other words, I think, it should be limited to a five year term. At that point the man has again reached the time for reconsideration of his tenure. Or let me say, this doesn't have to be stated as policy per se, but I think that the faculty has the right to, at any one point, say to a member "We would like to reconsider you for tenure".

Because I feel that in granting of tenure the University can in certain occasions make a mistake, and someone may produce only up to the point where he is granted a tenure, and then from that point he stops producing and he more or less just vegetates in his position. In this sense here that the University should have the right, say, to say to the man "Well, maybe we should consider everyone for tenure".

What effect does tenure have on student-faculty relations?

Well, I think that the students will also like to see their good professors protected by a tenure. But I think that the student will, sooner or later, have to be given the right to sit in on tenure deliberations, if a man, if a professor happens to be from his faculty. He has the right to send a representative there. Be-

cause in consideration for tenure a professor is assessed also on the feedback from the students. After all this is the greatest input we can get.

How do you get this?

Well, we have several mechanisms and prepare what is known as a professor evaluationship, which the student answers towards the end of the term. As it stands right now I am just speaking specifically for our faculty. Only the individual professor gets this. No one else sees it. It's sent to the computer, the computer gives the print out and this is supposed to be used by him for his own benefit.

One of the problems here in using this technique is that those professors who should be using it usually are the ones who don't make use of this, whereas those professors who are actually established as good professors are the ones who actually are interested in using it to improve. So I think actually that what I could foresee in the near future is that this will become a university policy, that all instructors will have to submit this type of questionnaire to the class.

But what effect does this have on student-faculty relations?

Again, the University is presently undertaking a study to set up a criteria by which tenure will be given to members. You may have a man who is a very good professor and this man has the ability to teach, to communicate well; and you may have another type of individual who is more research-oriented. He also is performing a very important function in the university. So, good teachers and good researchers will have to be considered on their own merit. I figure that a man's abilities to produce in teaching at Sir George will be a chief criterion here for several years to come.

But I think that the administrative staff or the faculty staff will recognize that research is also of some interest to the university as our graduate studies develop. Also, one must not overlook the professor who does, say, committee work, and makes some

positive contribution to the community at large.

The way I would prefer the question to be phrased is "how can the student participate in the tenure procedure", so that he has a voice in who teaches him or who he would like to see given tenure, etc. This, I think, is more significant and this way he has the opportunity to control the effects on the student-professor relationship. I question whether the student should be in on all deliberations of tenure committees because much of what is said is of a very personal nature. But the advocate should have the right to call students.

Are many people refused tenure?

Usually these things are not publicized because, and of course here is the moral consideration, if a man is not granted tenure there's implication that he did not work hard as far as the school is concerned and therefore when someone is not granted tenure the faculty members may know and that's about all. He is notified simply by the principal and that's as far as it goes. The statistics, I have never seen. But the candidate should be told why he was refused, I believe.

When you deal with tenure, you can't avoid a lot of subjective elements inside and then on the decision on the final vote as to whether the man gets tenure, well here again there is a lot to be considered and it is very difficult to actually judge in an objective fashion. This is the difficulty with the granting of tenure. Particularly so in border-line cases, that is cases where there clearly no overwhelming positive factors and no overwhelming negative factors. You see when you grant tenure, committing the university for x number of years to a certain individual, it is a very important decision to be made. Also, you can't fool around with a man's career. But this is a problem that the university has got to address itself to more seriously than it has done in the past.

But I would make a further point. The advocate should have the right to bring in any witness he wants to, and he should have the right to cross-examine. ■



Send notices and photos of coming events to the information office, room 211 of the Norris Building, or phone 879-2867. Deadline for submission is noon *Wednesday* for the following week's events.

thursday 24

CONSERVATORY OF CINEMATOGRAPHIC ART: Start of Canadian Student Film Festival, 8:30 p.m. in H-110; 30 selected films to be shown over the next four days and judged by Norman McLaren, Chris Anstead, André Guérin, Jean-Pierre Lefebvre, Dr. Losique and Luc Perreault; students 50c, non-students 75c.

WEISSMAN GALLERY and GALLERY I: Loeb Collection through September 30; 11 a.m. - 9 p.m. Monday - Friday, 11 a.m. - 5 p.m. Saturday.

GALLERY II: Drawings from SGWU permanent collection through September 28.

FRENCH 201 - SECTION TV: French lesson at home on channel 9 at 7 and 8:30 a.m., 10:30 p.m.

friday 25

UNIVERSITY COUNCIL: First meeting at 2 p.m. in H-769.

FOOTBALL: Sir George vs Bishop's, 8 p.m. at Verdun stadium.

SOCCER: Sir George vs R.M.C., 4 p.m. at Kent Park.

CONSERVATORY OF CINEMATOGRAPHIC ART: Canadian Student Film Festival at 8:30 p.m. in H-110.

CARIBBEAN SOCIETY: Welcome party for new Caribbean students at 9 p.m. in the mixed lounge (H-651).

saturday 26

CONSERVATORY OF CINEMATOGRAPHIC ART: Canadian Student Film Festival at 8:30 p.m. in H-110.

sunday 27

CONSERVATORY OF CINEMATOGRAPHIC ART: Canadian Student Film Festival winning entries in animation, experimental, scenario and documentary categories to be shown at 8:30 p.m. in H-110; 50c for students, 75c for non-students.

SGWU / THIS WEEK

monday 28

GALLERY II: "Photo-graphics" by David Duchow through October 14.

tuesday 29

WORKING WOMEN'S ASSOCIATION OF S.G.W.U.: Meeting at noon in H-615; information at 879-7280 or 879-7262.

FRENCH 201 - SECTION TV: Cable TV's channel 9 at 7 and 8:30 a.m., 10:30 p.m.

thursday 1

PHILOSOPHY CLUB: Lecture on the development of the scientific method by scientist-philosopher Dr. G.J. Whitrow, Imperial College of Science and Technology, London at 8:30 p.m. in H-413.

CONSERVATORY OF CINEMATOGRAPHIC ART: "Alexander Nevsky" (Eisenstein, 1938), at 7 p.m. in H-110; "Fires on the Plain" (Kon Ichikawa, 1959) at 9 p.m.; 50c for students, 75c for non-students.

GOD-SQUAD: Dr. Robert McClure, moderator of United Church of Canada will talk on "Perspectives" from 1:30 - 2:30 p.m. in H-435.

ISSUES & EVENTS

ISSUES & EVENTS is published weekly by the Information Office of Sir George Williams University. Editorial offices are located in room 211 of the Norris Building, 1435 Drummond Street, Montreal 107 (879-2867). Litho by Journal Offset Inc., 254 Benjamin-Hudon, Ville St. Laurent.

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